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ern Europe during the centuries immediately before and after the Reformation. A further merit of the book, and one closely connected with the above, is the clear perception it shows that under the grotesque arguments of Divine Right was concealed a conception of sovereignty, of the need of recognizing some absolutely controlling power in the state, to which Locke and the other champions of individual rights were habitually blind. Whether Mr. Figgis might not have gone yet further and recognized, more than he seems disposed to do, that there was a truth contained in the assertion that government depends on "divine ordinance," is another question, and one on which his readers will inevitably differ. None, however, can fail to acknowledge the exceptional industry with which he has mastered his materials and the conspicuous ability with which he interprets them. All will unite in hoping that "at some future date it may be in his power to attempt a fuller account of the developments which political theory has undergone since the later Middle Ages." (Preface.)

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ANTIMACHUS OF COLOPHON AND THE POSITION OF WOMEN IN GREEK POETRY. By E. F. M. Benecke. London: Swan Sonnenschein & Co., 1896.

We have here a collection of unfinished essays by E. F. M. Benecke, the young scholar whose death occurred in Switzerland last year. Mr. Benecke's endeavor has been to show that "romantic"—that is, pure and impassioned—love between man and woman was practically unknown in Greece throughout classical times until the Alexandrian period. According to Mr. Benecke, it was the now obscure Antimachus of Colophon who introduced the reformation in lyric poetry, and he was followed in comedy by Menander. Mr. Benecke's work shows wide reading, considerable ingenuity and promise; but it cannot be said that he has done anything to establish his case; and it is likely that his maturer judgment would have repudiated many of the conclusions found in this volume, would not have described Euripides, the poet *par excellence* of woman's devotion and self-sacrifice, as an author with only the faintest glimmerings of what love really meant, nor found in the weak sentimentalities of the Alexandrian writers the dawn of a nobler ideal.

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LONDON.